Lunæ 24 Die Octobris, 1698.

Ordered,

THat the Thanks of this Houſe, be given to Mr. *Travers* Chaplain to this Houſe, for his Sermon Preached before this Houſe Yeſterday, and that he be deſired to Print the ſame, and that Sir *Francis Blundell* and Mr. *Pollard* do acquaint him therewith.

Ex^r. per. *Tho. Tiſon.* Cler. Par. Dom. Com.

Lunæ 24 Die Octobris, 1698.

Ordered,

THat the Thanks of this Houſe, be given to Mr. *Travers* Chaplain to this Houſe, for his Sermon Preached before this Houſe Yeſterday, and that he be deſired to Print the ſame, and that Sir *Francis Blundell* and Mr. *Pollard* do acquaint him therewith.

Ex^r. per. *Tho. Tiſon.* Cler. Par. Dom. Com.

A

SERMON

PREACHED IN

St. *ANDREW's* CHURCH

DUBLIN.

Before the Honourable the House of *COMMONS* the Twenty Third of *October*, 1698.

Being the Anniversary Thanksgiving for the Deliverance from the *IRISH REBELLION* of 1641.

By *JOHN TRAVERS*, M.A. Minister of St. *Andrew's*, and Chaplain to the said Honourable *HOUSE*.

DUBLIN:

Printed, for *William Norman* Bookseller in *Dames-Street*, MDCXCVIII.

A SERMON

PREACHED IN

ST. ANDREW'S CHURCH

DUBLIN.

Before the Honourable the House of COMMONS
the Twenty Third of October, 1698.

Being the Anniversary Thanksgiving for the Deliverance
from the PARLIAMENT REBELLION of 1641.

By JOHN TRAVERS, M.A. Minister of St. Andrew's
and Chaplain to the said Honourable HOUSE.

DUBLIN:

Printed, for William Norman Bookseller in Dame-Street.
MDCXCVIII.

A SERMON

PREACHED

At St. *Andrew's Church* on *Sunday* the Twenty Third of *October*, 1698.

PSAL. VIII. 48. 49. verses.

He delivereth me from mine Enemies, yea, thou liftest me up above those that rise up against me: thou hast deliver'd me from the Violent Man.

Therefore will I give thanks unto thee, O Lord, among the Heathen: and sing praises unto thy Name.

I Will make no Apology for the choice of the Text, nor put my self to the expence of a Preface, to shew either the particular occasion or present seasonableness of it: It exhibits at first view, such a Deliverance as made this a Memorable Anniversary in our Kalender, and as we are now assembled to commemorate, and to offer up our Sacrifice of Thanks and Praise for; a Deliverance from Enemies that rose up against us, and from Violent Men: From an *Irish Rebellion* which was long in contriving, and intended to be put in execution *on the twenty third day of* October, *in the Year one thousand six hundred forty and one.*

What

What I have to deliver on this Argument ſhall be compriz'd under Two general Heads.

1. I will conſider the Deliverance, and then

2. Make two uſeful Improvements of that Conſideration.

The Deliverance was certainly exceeding great and marvelous, in regard both of the Detection, and Defeat of the Rebellion. The *Iriſh* could never away with the *Engliſh Government*, no not when *Popiſh*, much leſs with the *Reformed Engliſh Religion*; and therefore have been all along ſtudying and labouring the over-turn and ruine of both. To this purpoſe they laid ſeveral Plots, and made ſeveral Attempts in times paſt. This was not the firſt *Iriſh* Rebellion by above a ſcore, but were never before ſo unanimous in an univerſal Combination; *They now laid their heads together with one conſent, and were Confederate againſt us.* The Conſpiracy was of the ſame nature with that of the Enemies of God's People, in the 83. Pſalm. *They conſulted and took crafty counſel together, Saying, Come let us cut them off from being a People, that the Name of* Iſrael *may be no more in remembrance.* For as appear'd by confeſſion of ſeveral of the Conſpirators, they deſign'd the making an end of Proteſtantiſm, the utter extirpation of it, the recovering the entire poſſeſſion of the Kingdom, the ſhaking off the yoke of *England*, and the Eſtabliſhing of Popery. 'Twas ſo fram'd and manag'd, ſo general throughout the Kingdom, and ſo far advanc'd, that thoſe of them that were taken upon the firſt diſcovery, ſaid, *It could not be in the wit of Man to prevent it.* And indeed their Counſels were ſo cloſe and hidden, ſilent and dark, that no wiſdom but the Divine, which ſees lower than the great deep, could have found them out. And their Accomplices were ſo very numerous, that our inconſiderable handful of Men could have made no Head or Defence againſt them, had not the Omnipotent Hand of the Lord ſtrengthned our weak hands. They did effect a great part of their miſchievous imagination s:

And

And had they surpriz'd this City with the Arms and Stores, and Murthered the Lords Justices and Council, as they intended, they would have left nothing of them undone. But 'twas providentialy discover'd here the Evening before the appointment of the general Insurrection, by a meer *Irish man*, but brought up a Protestant; And I am not at a loss whether to ascribe this to the Dictates of the *Irish* nature, or of the Protestant Religion. For of the many Hundreds and Thousands of them that knew of it all the Kingdom over, not an *Irish* Papist had the tender-heartedness as to make the Discovery. Had he not been a Native, he had not been made acquainted with it, and had he not been a Protestant, he had not disclosed it, and therefore 'twas a most signal Mercy he was both.

When the Egyptians in their *Hieroglyphicks*, would represent Providence sustaining all things, they were wont to describe a City hanging in the middle of the Air without any support, only held up by a great Arm reached out from Heaven. This was more than Emblematically true of this City; 'twas preserv'd and sustain'd by the sole hand of GOD, and not by any humane strength or munitions; for the Rebels were in vast numbers very near round about, and the major part of the Inhabitants were Papists, and well-wishers to the Conspiracy, the Town open and defenceless, and very slenderly man'd, and how 'twas kept from the Force without, and Treachery within all the while, before the arrival of Relief, is unaccountable, only *that GOD did Wonders and declar'd his power among the people*. When our Necessities are beyond the succour of Mens policy and power, if Deliverance then come, we must needs conclude 'tis from above, and when a desperate condition of Affairs becomes hopeful, and is retriev'd, we can't but ascribe it to the GOD of Hope and Help. And this is one reason of GOD's permitting his own People,

People, to fall into Straits and Distresses, that his Power may be known in their enlargement and redemption, that the World may see *it is his Hand, and that he himself does it.*

Tho the Conspiracy was discovered and prevented here, yet it broke out that very day in other parts of the Kingdom, and that with all imaginable Inhumanity and Savageness; insomuch that by computation, in the first two or three Months, they Massacred and Destroy'd above a Hundred Thousand Protestants, Men, Women, and Children, and a great abundance more afterwards between that and the Cessation. They made choice of a *Saturday* for the Execution, that their resort to Towns might seem as to the Markets, and indeed 'twas a very proper day for the opening a Scene of Butchery and Slaughter. The day was Dedicated to St. *Ignatius*, a very fit Patron for such an Enterprize; and as a Consecration of it, 'twas finally concluded and resolved upon, in an *Abby* and *Convent* of *Franciscans*, on St. *Francis*'s day, in the beginning of the same *October*: Not but that they had it in intention, and agitation, both at home and abroad, for some Years before; They devoted the Settlement of it to one Saint, and the Execution of it to another: Oblations highly becoming Saints.

A Convocation of their Clergy in the Year Forty Three, did vindicate the Insurrection as Just and Holy. And in their National Synod held here in the Year Sixty Six, they refused to ask the King's Pardon for it, because they thought it no Crime. 'Twas undertaken it seems for the advance of the Catholick Cause, and that is Legitimation enough of any Villany. 'Tis no uncommon thing with the Sons of *Rome*, to put on a Face of Religion, to countenance the most Irreligious practises. Are not all their Inquisitions, *Crusades*, and Massacres, acted under the pretence and colour of Religion, tho nothing in the World is more dishonourable and contrary to't? Popery hath neither Reason nor Scripture of it's side, and can be made good by no other Argument, than

that

that of Fire and Sword. The Foundation of the Universal *Papacy* was lay'd in Blood by the Barbarous Usurper *Phocas*, who to hallow the iniquity of his own unjust acquisitions divided the Spoil with his Holiness, and the Holy See; And the Superstructure is of the same die, rear'd and supported by Tyrannous Cruelty, and Murthering Rage, insomuch that they have outstript the Ten Heathen Persecutions.

Tho 'tis well known, too well indeed, that they are so far from a Toleration of dissenting Opinions in any place where they have Dominion, that they always suppress and extirpate them with Death and Destruction. This is doing even now in a near Neighbour Nation almost before our Eyes, and would be doing here, if they had as much Power as Will: Yet they have the Confidence to challenge Liberty of Conscience from others, nay and to set up for great Patrons of it, and reckon it hard, and unchristian usage, that so much as Restraints should be lai'd upon them. They look upon it, I presume, as wrong done them, that we should provide for our own Safety, because they would fain be at us, and think they have a right to Kill and Slay Hereticks. Our Church disclaims and abhors all such bloody Principles and practices, but is not in any reason to be blam'd in caring for her preservation from them. This is not only warranted, but taught both by Nature and Revelation; And 'tis a small comfort that they can't impugn our Religion by force of Argumentation, if we fold up our hands in our bosome, and let them destroy it by fouler means.

The Irish had never less cause to rise up against us than in Forty One, because they had great Indulgence, and received fresh Concessions of Graces & Favours from the English Court that very Year. Alass! that was never found to be the way and dealing with them, or keeping them quiet; witness particularly the abus'd Clemency of Queen *Elizabeth*, and King *James* the first, and they were never less suspected of such a design, than in that year; a time of entire Peace and

Tranquility, without either noiſe, or apprehenſion of Tumult or Trouble, no manner of Provocation given, nor appearance of Heart-burning among them; And beſides they were in all outward behaviour rather more kind, and friendly to the Proteſtants than uſual, which happen'd to be a Charm to lull them aſleep, that they may become the eaſier prey to their Blood-thirſtineſs. But by the way 'twas no ſmall inſtance of Hypocraſie and Treachery. Nay and after the Rebellion was on foot, ſundry Popiſh Lords and Gentlemen ſeemingly declar'd an Abhorrence of it, and made a tender of their Service upon that occaſion to the Government, who were ſo confident of their Faithfulneſs and good Affection upon their great pretences of it, that they intruſted them with Commiſſions, Arms, and Ammunition to aſſiſt in the ſuppreſſion of it, and when by that trick they had gotten ſtrength into their hands, they ſoon turn'd it againſt the State, and went actually into the Rebellion.

I know they have ſometimes endeavour'd to wipe off the ſtain of this Rebellion, by pretending the Kings Commiſſion for it. And ſo the ſupream Council gave out, that they acted for His Majeſties Service, and prefac'd their Orders and Injunctions, and their Oath of their Aſſociation, with a preamble of Loyalty, tho' all their proceedings were quite contrary. 'Twas a moſt ſtrange ſort of Loyalty that prompted them to Uſurp the Kings Prerogatives, to Seize on his Revenues, to Beſiege and Surprize his Fortreſſes, to Fight his Army, to Perſecute his Religion, and Maſacre his Subjects. The King was ſo far from Authorizing it, that he declar'd it a Rebellion, and iſſu'd Proclamations to that purpoſe, and recommended the ſuppreſſing of it to the Parliament: 'Tis true Sir *Phelem O-Neal* ſhew'd a Commiſſion which he alledg'd was the Kings, but he Counterfeited it himſelf, and Fix'd to it the Seal of a Patent he found at *Charlemont*; and this Forgery he confeſs'd upon his Tryal, and at the Gallows, tho' he was offer'd both his Life and Eſtate, if he could produce any ſuch Authority from the King.

No

No Rebellion in the World ever increas'd faster, or became more general, or was more Barbarous; the Nobility, Gentry, Clergy, and Commonalty were concern'd and engag'd in it; and as for its Cruelties, they were beyond Paralel; I muſt relate ſome of them in juſtice to the Occaſion, and in juſtice to my Text too, that ye may ſee they were *Violent Men.* There are ſuch inſtances of Barbarity and Bloodineſs recorded in the Hiſtories of thoſe times, aſſerted upon Oath by credible Spectators, and Sufferers, and alſo by their own Acknowledgment, and Boaſt, that they muſt ſurely have ſhaken off both the Nature of Man, and the Religion of *Chriſt*, before they could think of or practiſe them. There was the greateſt violation of all that is Sacred in reſpect of God or Man; no diſtinction made of Age, or Sex, or Quality; no regard had to the gray hairs of the Aged, nor to the promiſing hopes of Youth, nor to the piteous oratory of Infants. Sucking Children were pluck't from their Mothers Breaſts, & their Brains daſh'd out before their faces; Women with Child ript up, and their untimely Fruit thrown to the Swine. A great many Proteſtants were burnt, and a great many buried alive, great numbers of them Murther'd, and burnt in Churches, and in Garriſons after ſurrender upon the fulleſt aſſurances of Quarter; great numbers drown'd in the *Black Water*, and other Rivers, in Boggs and Turff-Pits. The Story of *Portnedown-Bridge* is very remarkable, where there appear'd upon the Water a good while together the Ghoſts of Murther'd Men, Women, and Children, fearfully ſcriecking, and crying out *Vengeance* and *Revenge*; inſomuch that the near Inhabiting Iriſh could not bear the hideous cries of thoſe Apparitions, but were forc'd to remove into diſtant parts of the Country; and ſome of the Proteſtant Blood that was ſhed on the Bridge could not be waſh'd off for a conſiderable time by all they could do. Popiſh Landlords fell upon their Proteſtant Tenants, and Popiſh Tenants on their Proteſtant Landlords. They did not indeed out-right murther all Proteſtants that fell into their

their hands, but 'twould have been more mercy if they had, for they forbare that only to put them to a worse Death; They would sometimes mortally Wound them, and then leave them to dye in lingring Torments, and other times would expose them naked to the Extremities of Winter weather and certain want. 'Twas a Common way to turn them out of their Houses, plunder'd of all their Goods, and stript of all their Cloaths, and at the same time there was a Prohibition upon pain of Death against harbouring or relieving them. I don't think there was much need of such a proclaim'd Prohibition, they were generally well agreed in shutting up their bowels of Compassion from an English Man, or a Protestant. By this means Thousands dyed of Hunger and Cold in the Roads and Fields, after they had fed some days upon Grass and their own Flesh. Nay such was the inveteracy of the Irish, that they Tortur'd the very English Cattle, and destroy'd them in great multitudes, meerly because they were of the breed, and made it Penal to speak the Language, nothing that was English was to abide among them.

None more encourag'd these horrid Barbarities and Outrages than the Priests and Fryers, who as they were active Agents in the contrivance and management of the Plot, (what Plot are they not at the bottom of?) so did they put to a busie hand in the Execution of it. They often gave their People the Sacrament on condition to spare no Protestant Man, Woman, nor Child; and threatn'd to Excommunicate them if they shew'd them any Favour, or ministred any Relief unto them. The very Women and Children were not without their part in this Tragedy, and they acted with approbation, by the dextrous use of the Skein and other hurtful Weapons in the Murther of Protestant Women, and Children, nay and of Men too.

The greatest aggravation of all these Inhumanities is yet behind, and that is their Bragging of and Rejoycing in them, their

their making Mirth and Sport at the Miseries and Tortures they put the English to, in wreaking their malice upon them.

But not to entertain you any longer with this Melancholy Story; what you have heard, (and a great deal more might be said,) is sufficient to justifie that Character of the Rebellion in the Act of Parliament by and by to be read. 'Twas so Inhumane, and Barbarous, and Cruel, as the like was never before heard of in any Age or Kingdom. And yet 'twas all sanctified by the Pope's Bull, which granted them Plenary Indulgence, and absolute Remission for all Sins, Trespasses, and Enormities whatsoever, in consideration of their fervent Zeal, and Service in rooting out Heresie and restoring the Faith of *Rome*. This is but one instance of his power to make Vice Virtue. And what Wickedness need Men stick at when they may be Sainted for it?

But thô Almighty God to humble and punish us for our provocative Impieties, and for otherwise reasons of his over-ruling Providence, did suffer those Men of Violence to execute in great measure their most execrable designs upon us; yet he did not abandon us quite into their hands, but made a way for the escapal of a Remnant, and therein preserv'd to us our Religion and Government. When their devouring fury had dilated it self almost over the Kingdom, and made nothing of the Conquest of the few places that held out, when they thought the World their own, and boasted *in their prosperity they should never be remov'd*, when they had set up a form of Government, and taken upon them, to give Laws to the Nation, and not only so, but talk't big of Invading and Conquering *England*; when, I say, they were full of success and prospect, and foresaw no possibility of disapointment, or obstruction, *Then GOD arose and had mercy upon Sion, wonderfully wrought her Deliverance, and lifted her up above her Enemies.* Then he stretch'd forth his Arm, and pull'd down the *Violent Men* from their *mighty Seat*, and convinc'd them by an Infatuation of their Counsels, by the reduction of their Strength, by the chastisement of their insulting Pride, and by a frustration of all their Devices and Undertakings, that as *Solomon observes, There is no Wisdom, nor Counsel, nor Might, against the LORD.* Behold on a suddain, the strangest and most surprizing

turn of Affairs, a general declension of their Power, and in prosperity of their Attempts; they could have no Success in the Field, or in Sieges, or in Fastnesses, tho' never so superiour in Numbers; their towring Hopes soon sunk into Despair, their Grandure into Meanness, and their Dominion into Servitude. Instead of an Establishment of their Religion, they were glad of a Connivance at it; and instead of a Repossession of their former Estates, which they had Forfeited or Sold to the English, 'twas all one which they aim'd alike at both, most of them lost those they then had, and were reduc'd to the infamous terms of Transplantation and Banishment.

For thus miraculously Delivering us from our Enemies, and lifting us up above those Violent Men, that rose up against us, we give thanks unto Thee, O LORD, and sing Praises unto thy Name.

The Law by which this days Solemnity is kept up, was once Repeal'd by that People, whose practises gave occasion to it, not, I suppose, out of any dislike or shame of the Fact, but because they approv'd and thought well of it, and would have no more Memorial of its Villanousness; May there never be another Repeal of it; May they never have an opportunity of holding so much as a pretended Parliament; May no Year expire in *Ireland* without the publick and free Celebration of the *Twenty Third of October* henceforward for ever. And so I proceed.

2. In the second place, to make those two Improvements of this Discourse which I propos'd.

One is, that we be truly thankful unto Almighty GOD for the gracious Vouchsafement of our Deliverance, and the

Other is, that we keep a jealous eye over the Irish to secure ourselves from them hereafter. The former is expressly made to my hands in the Text, *Therefore will I give thanks*, &c. the latter naturaly follows from what has been observ'd.

That GOD was the Author of this our Deliverance is clearly manifest from the whole procedure of it, *'Twas his own right hand had the preeminence, and brought the mighty thing to pass*: And then the return of Thanks & Praise is our bounden duty, and his just tribute; so the Holy President of Gratitude instructs us in the Text, *Thou hast delivered Me, therefore will I give thanks unto Thee, and sing praises unto thy Name.*

Tis

'Tis agreed on all hands that thankfgiving is due unto GOD for his Benefactions, but we are commonly much mistaken in the nature of it; When a Man receives a particular blessing, or hears that his Friend does, he is apt to say, *GOD be thanked*, and perhaps that is all his gratitude; Or when a Publick Blessing comes in Commemoration, he will bear a part in the common rejoycing of Guns, Bells, Feasts, and Illuminations, and perhaps never think more of it, till it returns again in the annual course: These are customary Signs and Indications of Thankfulness, but not the thing it self; No, nor is the going to Church, and making Solemn acknowledgment and publication of the Divine Goodness, Power, and Praise, all that is imported in this homage. Besides the outward expression whether by Voice or otherwise, there are two Qualifications requisite to render it an acceptable Oblation.

1. It must be hearty and sincere; if the mind be not attentive, and the heart sensibly affected, the external performance will be of no avail, God requires *truth in the inward parts*, and loaths all superficial services. Unless our Gratulations be seated in the heart, and proceed from a serious consideration of the benefits we receive, they are no more a Thanksgiving, than a Picture is a Man, or a Dream a Reality, the only use of Words is to represent our Thoughts and Affections, and if that be not done, they are no better than vain babling or insignificant sound, and therefore God expressly calls for the heart in our addresses to him, and condemns all bodily exercise without it. And indeed reason it self discovers the absurdity and emptiness of an heartless unminded Devotion. The *excors sacrificium* was abominated by a Heathen Hero, much less is the Almighty to be put off with it. Let therefore a right apprehension of the Divine Bounty, and a grateful affection live in our Hearts, let us always keep up in our Minds a sense of it, correspondent to it's value and importance, Let us with Holy *David* give *thanks unto the Lord from the bottom of our hearts, Let our Souls and all that is within us Praise his Holy Name.*

2. Our thankfgiving must be verified in the course of a Religious Conversation, in the obedience of our Lives to the Laws of GOD,

GOD. This is doubtless the surest attestation of its truth and reality, 'tis both the touchstone and completion of it. And if it proceed not thus far, 'tis unsound and defective, and unacceptable. *If ye love me keep my Commandments.* An obedient behaviour is a solid evidence of our being touch'd with a sense of Gods favours and obliged by them: This is right thankfulness, when we bid adieu to the pleasures of sin, rather than offend the Father of Mercies. When we delight in his Worship, and walk in his Fear; when we embrace Virtue which he commands, and renounce Vice which he forbids; when we chuse & act as he would have us; when we deny our sensual desires, and crucifie our corrupt affections; When we feed his hungry, and cloath the naked, inform his ignorant, and direct his erring servants; these are the true and pleasing testimonies of our grateful acknowledgments: So we are inform'd by the wise Son of *Syrach*, Ecclus. 35. 1. *He that keeps the Law brings Offerings enough.* And by Holy *David in the* 33d. Psalm. vers. 1. *It becomes well the just to be thankful.* But if we allow our selves in Sin, and so displease God, and Blaspheme him by our wicked lives, he wont accept the calves of our lips: *Praise is not seemly in the mouth of a Sinner*, Ecclus. 15. 5. 'Tis vain in it self, and odious unto God; he abhors all wickedness, and therefore unless we reform that, our Devotions can't gain his acceptance; And if we be not reform'd by the *multitude of his tender mercies*, we are of all people the most ungrateful, and the least worthy of his Pity, should we be again distressed, *If after all he has done to this Vineyard, it bring forth wild Grapes, what can we expect, but that he should pull down it's Fence, and lay it waste.*

'Twas our Blessed Saviour's advice to the impotent man whom he had made whole, *Sin no more least a worse thing come unto him*, John 5. 14. It behoves us in our deliverances, *To go and do likewise*, least sorer tribulations overtake us. If we set God against us, as we shall by Iniquity, lo we are gon, *and our place shall be away.* His hand is not shorten'd, he has manifold judgments in store for the punishment of a sinful people. He may drown us with an Inundation, as he did the Old World, or consume us with Fire from Heaven, as he did *Sodom* and *Gomorrah*; Or send sore Plagues among

among us as he did in *Egypt*, or give us up to be made Captives in a ſtrange Land, as he did the *Iſraelites*, or ſwallow us up with Earth-quakes, or ſtarve us with Famine; or he may viſit us with a Peſtilence, or with a War, or which is as bad as any of them, with another Iriſh Rebellion. He does not give us his Bleſſings for the gratification of our Vanity and Luſt, but to engage us in his own Service, and if we fail in that, we abuſe and thwart the end of them, and give him juſt provocation to ſuſpend and withdraw them from us, and to chaſtiſe us with the ſtripes of Wrath and Vengeance.

2*ly*. This Diſcourſe is proper to make us keep a jealous Eye over the Iriſh for the ſecuring our ſelves from them hereafter; However that Aphoriſm may be approv'd or obſerv'd of preparing for War in time of Peace, or how ſafe ſoever men may reckon themſelves from Foreign Enemies; Yet in an Enemies Country they will, or ſhould at leaſt uſe the beſt circumſpection they can, and keep conſtant watch and ward. We are really in an Enemies Country, The Iriſh have all along born us an inveterate hatred, and we have no reaſon to believe the leaſt change of that Diſpoſition; they are the ſame men ſtill, and have as ill a will to our *Sion* as ever. And therefore it ſtands us upon not to lye down in our peace and take our reſt, leaſt *the Philiſtines be upon us.*

We read in the eighteenth Chapter of the book of *Judges*, that the People of *Laiſh* dwelt careleſs and ſecure, and thereupon were eaſily ſurpriz'd, and diſpoſſeſs'd of their Country by the *Danites*. And whileſt the Husband-man in the Goſpel ſlept, an Enemy ſow'd Tares among his Wheat; If we be not aware of our Native Enemies, they will cut us off, or root us out; will take our Lands into their own poſſeſſion, and choak the good Seed of our Religion, with the Tares of Superſtition and Idolatry.

'Tis a vulgar Proverb, The burnt Child dreads the Fire. Let us not come ſhort of Children in apprehenſion; we have often felt the ſmart of an over indulgence to this People, and let that give us warning to keep a ſtrict hand over them; if we ſhould be ſo good Natur'd, but the worſt Adviſers in the World for our ſelves, as to warm the Snake in our Boſom again, tho perhaps it may now pre-

tend neither power, nor will to hurt us, we should quickly find it to resume its venome and poyson, together with its warmth & strength.

Tis a maxime of *Aristotle* Ὅγαι φοβῶ βουλευτικοὺς ποιεῖ. fear brings men to consultation, puts them upon contriving, and forecasting an avoidance of the apprehended danger or hurt. Let us be afraid of another Rebellion, so as to provide for the prevention of it. They will surely run into it, if we give them Reins. They must be held in like the Horse and Mule, in the Psalm, *with Bitt and Bridle, least they fall upon us.* They are no more to be govern'd without restraining Laws, than a School of unruly Boys without Rods and Ferula's. We never had such an opportunity put into our hands of curbing them, as that of this *Parliament*. A Prince in the Throne most ready to give, his Reprehensitives here most ready to ask good Laws for the Establishment of the Protestant Interest in this Kingdom; And we are unjust to our Selves and our Posterity, if we don't make use of it, or if we fail in the execution of those Sanctions we have, or shall yet obtain; for if they be not executed, they had as good never been made, and if they be not executed at first, 'tis unlikely they should in distant time; and if they that make them don't see to the execution of them, others that come after will be induced to think they did not design it, but made them in jest or humour. And not only Justice to our selves, but even Charity ro the Irish obliges us to disable them from Rebelling. For they grow more and more miserable every Rebellion they attempt, they are always, God be thanked for it, taken in their own Snares, and therefore the putting it out of their power is a good way of shewing love to these our Enemies, *and doing good to them that hate us.* 'Tis the glory of the *English Government*, That 'tis both merciful and just, but 'tis the oddest temper of this People, that they won't be oblig'd by Mercy, nor keep their Possessions when they may; but Rebel themselves out of them, whether we will or not.

King *John* made an expedition in Person into this Kingdom, upon the Defections of the Irish: King *Richard* the Second came hither twice upon the same Errand; and the Rebells here being terrified at the presence and power of these Monarchs, would readily

ly make their Submissions, but made it good no longer, than till they fancy'd themselves in a capacity of breaking it; this was always a reserve in their Vows of Obedience; And when their Majesties return'd hence, they left not, as a Historian observes, *One good Native Subject more behind them than they found at their first arrival*; and tho King *William* reduced them by the power of the Sword, yet his Expedition is in one sense as fruitless as the former, they are Rebels in Heart still, tho not in Arms.

Let us not suffer our selves to be sooth'd or deluded with smooth Words, or fawning pretentions of Amity and Submission, which they are good Masters of, These they have often deceiv'd with heretofore, and are now too well known to be trusted, unless we could find out some way for the renewal of their Nature, and reformation of their Principles. They never pretended more affection, and kindness to the Protestants, than in the Year *Forty One*, whilest they were compassing the general Massacre of them; by which faint of friendship as we were the more incautious, so had they the greater advantage of carrying on their unsuspected mischiefs. And, if I am not much out, they are yet minded to do us as much harm, and as soon, and as oft as they can.

They don't, it seems, now so much conceal their Enmity, and I am glad of it, that we may be the better upon our guard, and the more consultive of our safety. How long was it before they would believe the Peace of last Year, or at least that we were to be included in it, because they would not have it so? and when they could no longer resist the evidence of it, how far were they from being joy'd? Nay how they were griev'd at it? Did they not curse the King of *France*, and treat him ignominiously for sheathing his Sword without the Restoration of their King, who would have destroy'd us? *Their King indeed.* As for their Fidelity to King *William*, believe it, it is only from the Teeth outward, I don't know that they pretend much of it but if they do, that's all, 'tis not sound, nor steady, nor is it to be expected it should. No Obligation is binding, where Men are perswaded they may be absolved from it; They can be good Subjects to him, if they would, whilst they are under the influence of that Principle, because their Obedience is not their own, but reserv'd to the disposal of that dispensing Authority. If they would once renounce that, there might be some hopes of their Allegiance, but to trust to it otherwise, is to lean upon a broken Reed, and to let out the great treasure of our safety into the most irresponsible hands. That principle is rather Politick than Religious, and relates more to the Crown than to the Mitre of *Rome*. By vertue thereof the *Pope* supports his usurpation of temporal Majesty over all Churches and Nations, it puts the Reins of all Peoples obedience into his hands, to command them Arbitrarily, like the *Centurion* in the Gospel, to go and do as he would have them.

The

The Gospel expresly gives Kings and States Supremacy in their own Dominions, and the Powers it commands our subjection to, are the Establish'd Governments in every Country according to their respective Forms and Constituions, and all that live under them are so far to be obedient for Conscience sake. This I take to be in short the case of Obedience as stated by the Gospel, and if so the Pope can have no Gospel unless it be of his own coyning, for his universal Jurisdiction, for Deposing Princes, or bearing any Rule in their Realms, or for Absolving Subjects from their Allegience; and consequently he has no allowable claim to that Prerogative, and 'tis not Conscience to obey Him, rather than ones proper Prince; for the Gospel is the sole rule of a Christian Conscience, and that tells us we must obey the Governours that are ordained over us; and any Man or any Body of Men, may as reasonably set up other unchristian Tenets, and call them Articles of Religion, as they this, and any humour or design that pretends Religion is as justifiable every whit.

To Conclude, The posture our affairs stand in, (Enemies abroad, and Enemies at home,) bespeaks an amicable agreement among our selves, and is proper to unite Protestants, thô unhappily of differing titles and denominations, in opposition to Popery; if that breaks in, 'twill bear down all before it, 'twill make no discrimination as to the main between Hereticks, but treat them all alike, Root and Branch as heretofore; and therefore self preservation should inforce upon us the practice of Peace and Friendship, of Brotherly Kindness, and mutual Accord, wherever ground we should gain upon one another in Domestick Quarrels, we should loose to the Common Enemy, who would gladly take the advantage of it. The weakning our own hands is an effectual way to strengthen theirs, and that will certainly be done by Disunion and Faction. Let us therefore in a word be as One Man in the important concernment of our common Interest and Safety.

Now that we may be truely grateful to our God for his marvellous loving Kindness towards us, that we may watch, and that the Divine Providence may watch over us for our future Preservation from all men that are our Enemies, and would do us Violence, God of his Infinite mercy grant thrô Jesus Christ. *Amen.*

FINIS.